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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not,* we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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LA BELLE FRANCE.

II.

We have already said something in these columns in praise of the character of the French people, but there is more which ought to be said. It has been shown that the French are industrious, frugal and very economical. Three-fifths of them live in the country, engaged in agricultural pursuits, as against one-fifth of the English. According to Sir Robert Peel, only one man in forty of them spends his entire income; the other thirty-nine lay something by; while in England one man in every five spends all he gets. The French know how to make the most of every thing. Nothing is allowed to go to waste. It is said that with a few ounces of meat, a little bread and some vegetables, a French cook will prepare a delicious meal for five persons. Aside from the inhabitants of Paris and the large towns, they are a people of quiet, rural tastes. The ambition of the French girl is to become sufficiently well off in middle life to be able to have a little home of her own and raise and tend her own chickens. Patriotic, polite, industrious, inventive, nice, economical; this is the character given to the French by all travelers.

But the French have not confined the application of their ideas of prudence and economy to the ordinary matters of dwelling, food, clothing, and money in bank. They have done a thing original and remarkable. They have applied these same principles of economy and prudent foresight to the controlling of their own population. This has not been a national act, but is the result of the conduct of the individuals actuated by a national sentiment. It appears that the French have not left the propagation of the species to chance or the operation of "natural laws," even in matrimony, as have other nations who claim to be equally enlightened. While the English-speaking people have *quadrupled* in numbers in the period from 1800 to 1872, and all the countries of continental Europe, excluding France, have *trebled* their population in the same period, France has not quite doubled, and since 1846 has remained almost stationary, as the following table, compiled from the "American Almanac," will show:

POPULATION OF FRANCE.

Year.	*Population.*
1700	19,669,320
1762	21,769,163
1780	24,800,000
1790	26,500,000
1801	27,349,003
1806	29,107,425
1820	30,491,187
1831	32,560,954
1836	33,540,910
1841	34,230,178
1846	35,401,761
1851	35,781,628
1856	36,039,364
1866	36,469,836
1872	36,102,921

It is important that we should understand and verify the causes of this astonishing difference between the rate of increase in France and in other countries, especially at this time when the Malthusian doctrine is being so extensively discussed. Is it true that France is voluntarily limiting her population, or are her sons and daughters losing their procreative power? It is known that the restriction of her population is due to a lower birth-rate, as compared with other countries, rather than to any death-producing check; and the lower birth-rate must be due to one or the other of the above causes. But to which of them? We have found an author, entitled to credit, because he was well acquainted with France and a very intelligent observer, who, after a careful study of the population question, unqualifiedly asserted that the French are imposing voluntary checks on the increase of their population, each family for itself. This author is Robert Dale Owen, and the work to which we refer is his "Moral Physiology." We will quote some passages bearing on this point. He says, (8th ed. p. 37):

"Where will you find, on the face of the globe, a more polished or more civilized nation than the French, or one more punctiliously alive to any rudeness, coarseness, or indecorum? You will find none. The French are scrupulous on these points, to a proverb. Yet, as every intelligent traveler in France must have remarked, there is scarcely to be found, among the middle or upper classes (and seldom even among the working-classes), such a thing as a large family; very seldom more than three or four children. A French lady of the utmost delicacy and respectability will, in common conversation, say as simply—(ay, and as *innocently,* whatever the self-righteous prude may aver to the contrary)—as she would proffer any common remark about the weather: 'I have three children; my husband and I think that is as many as we can do justice to, and I do not intend to have any more.' I have stated notorious facts, facts which no traveler who has visited Paris, and seen any thing of the domestic life of its inhabitants, will attempt to deny. * * * A cultivated young Frenchman, instructed as he is, even from his infancy, carefully to consult, on all occasions, the wishes, and punctiliously to care for the comfort and welfare of the gentler sex, would learn almost with incredulity that, in other countries, there are men to be found, pretending to cultivation, who are less scrupulously honorable on this point than himself. You could not offer him a greater insult than to presuppose the possibility of his forgetting himself so far as to put his own momentary gratification, for an instant, in competition with the wish or the well-being of any one to whom he professed regard or affection."

The book from which these extracts are taken was published in 1831. If Mr. Owen may be believed, there is, then, no question but that the French have for a long time voluntarily restricted the size of their families to such a degree as has kept the general population almost at an equilibrium. We do not see any reason to doubt this, for, whatever may be said of the infertility of the extreme fashionables, the great mass of the people are a robust, hardy, virile stock. Unless Mr. Owen's statements shall be proved false, the world can certainly learn a great lesson of economy in propagation from France. The French *methods* of restriction may be objectionable, but the great fact remains that an entire nation has found means to control so important a matter as the number of its people, and that not by law, but by voluntary choice.

AMERICAN COMMUNISM.

From the New York Graphic.

The celebration of the seventh anniversary of the revolution of the Paris Commune last evening by the "Société des Refugees de la Commune," will have the effect of calling public attention to the subject of Communism. Few subjects have been more talked about and written about within the last few years than Communism, and, it may be added, few subjects have given rise to such a magnificent display of ignorance on the part of both speakers and writers. If these well-meaning but mistaken persons had taken the pains to inform themselves fully in regard to Communism they might have saved themselves a great deal of foolish and unnecessary trouble and the country much needless alarm. The frightful excesses that attended the uprising in Paris after the fall of Napoleon at Sedan has served to render the name odious, and it has since been used as the synonym of lawlessness and destruction. It should be borne in mind that the Paris Commune was political rather than social. Its aim was directed to the destruction of the centralized political power that gave Napoleon the opportunity repeatedly to crush Paris through the power of the peasantry. It is safe to say no country in Europe is so safe from the dangers of Communism as France. Nineteen millions of her people are property owners. Notwithstanding all that has been said in this country, there is little danger of this fallacy taking possession of the popular mind. The means for forming correct opinions in regard to it are furnished in abundance in the excellent works of Messrs. John H. Noyes's "History of American Socialisms" and Charles Nordhoff's "Communistic Societies of the United States." The literature of the subject is quite extensive and interesting, the latest addition to which is a carefully written work entitled "American Communities." The author, WILLIAM ALFRED HINDS, being himself a Communist, as well as an able, earnest writer, has given an admirable statement of the history and present conditions and prospects of the various Communistic bodies now existing in this country, from which it will be seen that the institution as it exists, both in theory and practice, is

widely different from the horrible spectre usually presented by the press, pulpit and platform. It is generally regarded as a modern idea, but this notion is by no means true. The Essenes, from whom the early Christians derived many of their doctrines and their most ardent and earnest disciples, were Communists. So, indeed, were the monastic orders of Catholicism and Buddhism, and the modern Communists may with propriety be termed Protestant monks. But the success of these latter attempts to found Communities stand in marked contrast with the success and prominence of the monastic systems of Buddhism and Catholicism. The history of Communism in America is strewn with wrecks and disasters, and this, too, in spite of the noblest devotion and the loftiest heroism. It is worthy of note in this connection that the most successful Communities are those which have adhered most nearly to the habits, customs and conditions peculiar to the monastic orders of the Old World, the most prominent of which are the domination of a religious impulse, celibacy and complete subordination to the direction and control of a prominent and able leader. Another fact worthy of consideration has been shown by the experience of Communism—that none of the Communities conducted on a purely agricultural basis have proved successful. Those who advocate agricultural life and occupation as a remedy for the evils of enforced idleness and want which prevails in large cities, would do well to study this remedy from the experience of the Communists. Important as the agricultural interests of nations are, it is notorious that purely agricultural countries are invariably poor. The results of the various Communistic schemes furnish material for serious consideration by the social philosopher, but it is evident that many important problems remain unsolved. Even the least successful of these tentative efforts furnish sufficient ground for believing that it is possible to organize and permanently establish society on a higher and more satisfactory basis than has been yet reached. None have failed to realize a condition of material well-being to which millions of the toiling population of great cities are total strangers. Two thousand years ago it was said, "Man shall not live by bread alone," and all experience has verified its truth. Something more than mere material welfare is required to hold society together, and in the last analysis it is found to be the religious sentiment that constitutes the enduring bond of society. Thousands would no doubt avail themselves of the advantages to be derived from Community life, were it not that they are repelled by the peculiar religious notions that are usually entertained and insisted on as a prerequisite to admission, and also in numerous instances the equally peculiar notions entertained in regard to the family relation. However much the monogamic form of marriage relation may be criticised and condemned, and it is in many quarters at the present time, it does not appear from the experience of Communism that any thing better has been devised. As the best and highest results yet reached have been realized under the form of marriage, it is the part of wisdom and sound philosophy to accept the conclusion that it will be the final and permanent form of that relation. But as no institution can in the nature of things rise superior to the individuals of which it is composed, of course the institution of marriage can form no exception. The marriage union will improve in proportion as individuals rise higher in the social scale. Now, if monogamy is to be the final form of marriage, and all progress seems to indicate it, then it is clear that Communism, to be successful, must recognize the family as the true unit of social life, and not the individual. The integrity of the family is therefore the first condition of success. Recently, the Catholic Church has become extremely active in several of the great centers of population, in instituting measures for the colonization of its poorer members. It is a wise and beneficent movement that promises happy and enduring results. The old Mother Church has by centuries' experience acquired a genius for organization unrivaled by any institution of ancient or modern times. It need not excite surprise if she should succeed in her laudable endeavor to solve the great problem of industrial organization. With her great power and discipline over large masses of the laboring population, there is every reason to feel assured that she can to a great extent banish the poverty, and its attendant evils, which now hang like an incubus on the bodies and souls of so many of her devoted children.

"AMERICAN COMMUNITIES."

From the New York Tribune.

"American Communities," by W. A. Hinds (Brentano), is a sketch of the social Communities now existing in this country, including among others Economy, Zoar, Icaria, the Shakers, Oneida, the Rev. T. L. Harris's Brotherhood of the New Life, covering in part the same ground as that described by Mr. Charles Nordhoff in his valuable work on the subject. These social experiments, it is hardly necessary to say, are not to be confounded with the movements of the French and German political Communists who seek a remedy for the evils of society in radical revolution. The Communities treated of in this volume are of a quiet and peaceful character, aiming at the improvement of industry and, for the most part, at the application of Christian principles to the methods of life. "The Brotherhood of the New Life," though probably less known to the public than some of the older Communities, has attracted considerable attention, both on account of the peculiarity of its principles and of the high position and character of its leading members, including its founder, Mr. T. L. Harris, who was formerly a distinguished and beloved clergyman of this city, Mr. Lawrence Oliphant, an accomplished scholar and versatile writer, who after filling important diplomatic posts in China and Japan, resigned his seat in the British Parliament, in order to join the Community, and his mother, the widow of Sir Anthony Oliphant, formerly Chief-Justice of Ceylon. The principles of this association, as described in an interesting letter by Mr. Harris, are not strictly Communistic in the matter of property; material property is held as a trust by the owner for the service of God; the people reside in isolated families, but labor together for the common good; their services, recreations and expenses being regulated among themselves. They believe that they are working for a kingdom of universal righteousness, but have no especial sympathy with one religious sect more than another. If they find one vein of knowledge, or correct surmise, in Swedenborg, they find other veins in Spinoza or Böehme, or Comte, thus aiming at universality in the sphere of knowledge and inquiry. With regard to the more prominent Communities in this country, Mr. Hinds's little book contains much valuable information, especially for those who seek for a statement of results in a compact form.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XXVIII.

The influence of race upon agriculture and the division of land is important; and the contrast between the Irish and the Flemish in this respect is instructive. The Celt, being more sociable, devotes more attention to the requirements of his family, while the Saxon or Teuton thinks more of the requirements of the soil and of agriculture. The soil of Ireland produces excellent pasture spontaneously, and affords good forage, roots, and grain, while that of Flanders sometimes hardly permits the natural growth of heather and furze. With the poorest of soils the Belgian raises the richest of crops. Although fertilized for ten centuries of laborious husbandry the greater part of the land of Belgium will not yield a single crop without being manured, "a fact," says M. Laveleye, "unique in Europe." But the circumstances are different. Farms in Belgium average eleven and one-fourth acres, and many small farmers cultivate their own property.

The ownership of land is the best security for its improvement. But as land is the heritage of the people it ought to belong to the nation, and the rent-charge made for the benefit of the nation, and not for individual aggrandizement and luxurious enjoyment. In Ireland the land was seized by the English and held under feudal tenure. Immense estates were to be seen, obtained by confiscation or grants in the time of Cromwell or Charles II. and let to "middle-men" at moderate rents, and the land let and sublet again till it reached the potato-patch, poverty and a surplus population; and at the time of my arrival made still more conspicuous by the spirit of exclusion from the soil then manifested. Absenteeism contributed to the evils, as many landholders and middle-men spent their incomes in London and on the continent, causing the want on the land of men of knowledge, wealth and leisure. The results were seen in the wild, unreasoning violence of a neglected peasantry. They were indignant that the cattle and corn raised were sent out of the country to support the luxurious habits of non-residents, absentees in foreign lands.

Every one who has seen the agriculture of Belgium and that of Ireland must admit the superiority of the tillage of the former, but the social conditions of both are unfavorable to the higher development of humanity. The complaint of the Irish is not that the land is unproductive; but that it is not their own. A tradition prevailed that in the old days of their chiefs the land was the common property of the Clan or Sept, and every member lived on the land he cultivated. Generations have not obliterated their tendency to divide the land among their children; although the conditions of ownership have changed, and they expend their labor for the benefit of the stranger.

The history of the land and the institutions connected with it illustrates the history of the people. The land in the days of the Anglo-Saxons had certain broad outlines of freedom in three important rights. 1, The right of alienation or transfer by sale or gift. 2, The power of disposal by will. 3, That of transmission by inheritance. But with the Norman Conquest and the feudal rule, the two first were abrogated and the third completely changed from its original character, so as to subserve only the aims of the feudal possessors. The English carried the feudal law to the new acquisitions in Ireland, where the land had been held by tanistry or in common. The two principles are antagonistic, and as the people have not had the full advantages of resident-landholders as in England, the results are now making themselves painfully evident. Where the principles of justice are fairly established, as in some of the colonies, where every tenant has the right of purchasing the land he holds at a fixed price, we find Irishmen industrious, peaceful and progressive.

The English in their conquests in Ireland introduced the Norman rule and took possession of the land and banished the natives to the rocky wilds of the West, where they degenerated, as is evident by the short stature, projecting jaws and sunken nasal bones; telling the sad story of their conquest and depression.

Had the Saxon and the Celt been allowed and encouraged to commingle we should have had the results which we see in countries where the nervous susceptibility and vivacity of the Celt have combined with the muscular force, latent energy and prudential aquisitiveness of the Saxon; and the history of Ireland would have had brighter pages and happier illustrations of progress.

History has neglected this field of inquiry. It chronicles the splendor of courts, the pageantry of princes, and the carnage of conquerors, but takes little note of the laws that lie at the foundation of human elevation and social advancement.

The Danes, the Saxons and the Roman invaders have blended with the British Celt, and the Anglo-Saxon seems to have inherited the strength without the weakness of those from whom he descended. The activity and impulsiveness of the Celt is controlled by Teutonic self-command, so that the union results in well-directed energy toward practical objects.

The Belgæ and the Teutons have blended, and in Antwerp I saw many things to remind the observer that the Spaniards had left evidences of their temperaments, their tastes and habits behind them. In the great square and the cathedral I saw many with the stately strut, the dark eye and complexion of Alva's followers. Many of the women seemed to prefer the mantilla and the hood; and near the *Hôtel de Ville* were structures with the peculiar gables characteristic of Spanish architecture. In the south of Ireland are illustrations of a similar ethnic history. In Limerick there are two classes, one resident in what is called the "English Town." George Street in this portion is well-built with lofty houses in the English style. The other portion is called the "Irish Town," and presents a remarkable contrast to the other. It is conspicuous for its poverty, squalor, dirt and disorder. Like Lancashire, famous for its fair "witches," Limerick lasses are noted for their beauty. The handsomest women I saw in Ireland were residents of the English towns.

There were in the County of Clare examples of two races, although the tall, dark Milesians were few in number compared with the short, fair and excitable peasantry of pure Celtic origin.

As it would fall to my position to exercise an influence over the selection of the candidates, after the first group was elected, to establish the Community, it was a question of some importance as to what regulations should be made for the election of candidates, for there are issues connected with the association of members under systematic arrangements which do not apply to the present conditions of competitive society.

This question has never been treated with that consideration it deserves. The evolution of the higher forms of humanity depends as much on definite and uniform laws as the heritage of stature, temperament, and complexion. The law of hereditary transmission of organization and succession of form and qualities is shown also in the mental and moral tendencies; and mental aptitude is determined by the qualities of the stock, combined with the conditions predominating in the parents when existence commenced. Nature is a kind mother, but an inflexible teacher. She will not grow roses on thistles, nor germinate the lion from the lamb. "Like follows like all the world over." Heritage and training lie at the foundation of all future evolution of man's highest development, and it is not only desirable to promote the physical but the moral elements of character.

In no circumstances can this important question be so wisely treated as in a well-regulated Community. But whether good vital organizations, with ample chests and powerful muscles, shall be combined with well-balanced brains and high moral tendencies time only can solve.

It will be seen that if the peasantry of County Clare

were in a state of civil warfare against the conditions under which they were suffering, there had been causes at work calculated to awaken discontent, but not to justify their outrageous violence. Although I sympathized with their sufferings, their suspicions at one time seemed to render my life not worth a week's purchase. It was not those on the estate from whom I apprehended any danger, but the White Boys and Terry Alts of the hill district. There were four murders in the first six weeks after my arrival, and all in the neighborhood. It was, therefore, by no means encouraging to be forewarned that some solitary tree, hedge or wall might conceal an enemy sworn to provide a "daisy quilt" for the stranger and a Sassenach.

THE ERA OF SOCIAL DEMOCRACY.

SOME FUNDAMENTAL PRINCIPLES.

I.

EDITORS AMERICAN SOCIALIST:—In closing the series of articles under the heading "Social Democracy and the Government of the Incas of Peru," and entering upon a new series, I should be ungrateful if I did not acknowledge the unusual courtesy, liberality and forbearance with which the editors of the SOCIALIST have not only opened its columns to my use, but allowed me *carte blanche* in the matter of space. This kindness is the more deserving of my appreciation because the theories and principles advocated by the SOCIALIST, and presumably held by its editors, are to a considerable extent opposed by those I have, without the least restraint or the least feeling that restraint was necessary, announced from the first as my own faith. I take this opportunity, therefore, of expressing to them my lasting respect and admiration, and my best wishes for the increased prosperity and usefulness of the AMERICAN SOCIALIST. In asking of you, Messrs. Editors and of your readers, for a few minutes, a close attention to and candid consideration of what I am about to say, I shall endeavor to dismiss from my mind all that has been said in the preceding articles, and all the criticisms and objections that have been urged by yourselves and your correspondents, not from any disrespect or disregard in relation to them—far from that—but because I wish to start *de novo*, and map out a Social System that I have never hitherto attempted to present except in a very fragmentary form, and which I believe will be found different in some important particulars from any proposition made by others. I have the advantage, or the disadvantage, whichever it may be, of knowing no language but the English, and as neither the system of Louis Blanc nor that of Lassalle (who I understand to be the Father of German Social Democracy) has been translated into English; and as I am not aware of any writer who has made a definite statement in our own language of the social *régime* we look forward to as the result of the pending Revolution, I have found myself thrown upon my own resources except for the aid of the few personal friends and correspondents with whom I am more or less (and a great deal more than less) in sympathy. To Mr. J. F. Bray, of Pontiac, Mich., I am greatly indebted, and so is the whole social labor movement in America; but most of all to my valued friend Mr. Joel Densmore—with whom I studied this great problem for two or three years, and whose whereabouts for the last sixteen months I do not know—do I owe about all the instruction in the first principles of Social Science (leaving such established authorities as Mill, Spencer and Huxley out of account) that I consider to have been of much value to me; and whose pamphlet on "Economic Science," published by Colby and Rich, of Boston, I recommend to every one interested in the subject.

The name SOCIAL DEMOCRACY, as applied to the social and industrial system endorsed by the "Socialistic Labor Party" and advocated in its papers and by its influential leaders and sympathizers, has been derived from the Germans; and "Social Democratic Party," which was the first name of the party, has the same origin, and is a translation of the name of the corresponding political party in Germany, which has been in existence for several years, was founded by Lassalle, and is now acknowledged to be one of the most important factors in the immediate political future of the German Empire, as well as one of the chief sources of anxiety to Bismarck and the present ruling classes. I understand it to have, in regard to all the material interests of society, the same signification that "Democracy" or "Republicanism" has in regard to what are called *political* interests, or civil rights. (Whatever "political" may mean in the narrow sense in which we use the word, I am sure I can not define).

Social Democracy proposes to draw a new line of distinction between social or collective functions and individual or private functions; between public interests and private interests; between public or common-wealth and private wealth. It proposes to establish the just limits of individual rights and the just limits of collective rights, to the extent of the highest knowledge yet attained, and to frame institutions that will secure "the individual" and "society" in the full exercise and enjoyment of such rights.

Its whole scheme rests upon the theory laid down in the Declaration of Independence, as follows:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Social Democracy endorses this statement of human rights, and seeks no other object than such an organization of society as will practically secure to every individual equal opportunities—not "equal rights before the law," but *equal opportunities*—for the full realization of his birth-right: his right to LIFE, in the highest sense of the word; his right to LIBERTY, in the highest sense of the word; his right to PURSUE HAPPINESS in any way that pleases him best—limited only by the equal rights of all other individuals.

Social Democracy reäffirms also the truth of the next statement of the "Declaration," namely:

"That, to secure these rights, governments are instituted among men."

But the remainder of the sentence I think most Social Democrats would qualify so that it would read thus:—"deriving their just powers from" *the whole people whose delegates they are, and whose collective will they represent by the voice of the majority.* The effect of this change in the statement is to make it more truly democratic, and it does away with the idea of a class "governed" and a class governing by "*consent* of the governed."

Whatever changes in the government are thought desirable or necessary, the Social Democrats find ample authority for (if any authority besides the will of the majority, at any time, is needed) in the next sentence of the same "Declaration," namely:

"That, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as *to them* shall seem most likely to effect their safety and happiness."

The Social Democrats also affirm that the objects set forth in the preamble to the Constitution of the United States as follows—

"We, the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America:"—

are not accomplished by that instrument; which fact they assert to be *self-evident*, and consequently irrefutable, and that therefore it is not subversive of the right of the people to govern themselves, but protective of that right; and not revolutionary of the vital principles of our government, but conservative of them, to make such changes in the Constitution of the United States and in the institutions framed under it, as will accomplish the objects set forth in the preamble, and secure the inalienable rights asserted in the Declaration of Independence.

They declare also that the evils from which the nation is now suffering are of such a nature, and of such magnitude as are described in the "Declaration" as justifying all constitutional means for their redress, and that it is their right and their duty to unite themselves together for that sacred and patriotic purpose.

Having thus, as it seems to me, justified the existence of the Socialistic Labor Party and the general objects it is intended to accomplish, and shown them to be in harmony with the American theory of Government, which is purely Democratic, let me now lift the veil that hides the future, and show the ultimate we wish to reach with the least delay consistent with the adoption of methods of change also in harmony with the American theory of government. But perhaps this is the best place for saying a few words as to these *methods*.

It is no part of the programme of the Socialistic Labor Party, as interpreted by its Social Democratic members, to apply any other methods of accomplishing its desired purpose than those provided by the Constitution of the United States, namely, Education, Agitation, Discussion and the BALLOT. If, as is probable, the changes proposed are too great, too radical, too deep-reaching to be accomplished by such means; if the narrow, egotistic self-interest of a privileged class, enthroned in power and supported by its minions and parasites in office, interpose itself between the people and the exercise of their constitutional right to "alter or abolish" any laws or institutions that, in the opinion of the majority expressed by their *ballots*, are destructive of, or that fail to accomplish, the objects for which the Government itself was instituted; either by limiting the exercise of the ballot or by refusing to obey its decision; *then*, the responsibility for whatever may ensue, even should it be *internecine war*, would be on their heads, and *they* will be the rebels against the authority of the Government—the People!

Our platform is a peace-platform, not a "war-platform;" and it is none the less a peace-platform because it asserts the right of a government of the people to defend itself against aggression, whether from without or from *within*. To surrender our ballots would be to surrender our manhood; to surrender popular sovereignty. The ballots of the people are their *birthright;* and the first aggression upon that right, whether by Congress or by a State Legislature, especially now when all the government we have is notoriously under the control of a small but unscrupulous class, the people have a right to consider "a declaration of war," to be resisted at all hazards and to the last extremity. If "eternal vigilance is the price of liberty," it behooves the people to be vigilant in these days when there is so much talk of tampering with their only weapon of peaceful self-defense. Let them beware of the entering-wedge!

In order to test public opinion on this important subject, I beg to suggest to the Socialistic Labor Party, and to all who believe in the American theory of Government, that an immediate effort be made to amend the Constitution of the United States by the adoption of the following substitute for Section 1. of the Fifteenth Article:—

"Section 1.—The right of the citizens of the United States to vote shall not be denied or abridged by the United States or any State on account of race, color or previous condition of servitude," or on any account whatsoever, "except for participation in rebellion or other crime."

[I have found it impossible to comprise within the limits of this article the whole Social Democratic position, as it was my intention to do; but having undertaken to make a comprehensive statement in a compact form, I have thought it necessary to lay the groundwork of our system as above, and to ask the indulgence of the Editors for still another article, which I hope to make interesting to every reader of the SOCIALIST.]

W. G. H. SMART.

LAVELEYE ON PRIMITIVE PROPERTY.

From the Saturday Review.

M. de Laveleye's elaborate essay on *Primitive Property* was well worth translating for the English public, and it has been translated with care and skill by Mr. Marriott, and published with a preface by Mr. Cliffe Leslie. Had it been a work only for jurists, it might perhaps have been left with advantage in its original form, as it is always better to follow the exact language of an author, and jurists can, as a rule, read French as easily as English. But M. de Laveleye does not write for jurists only. He addresses politicians and statesmen and the general public, and his inquiries into the history of property in primitive times are meant to support the views he has to put forward as to the dangers and needs of modern democracy. A more important problem can not be raised than that presented by the question what form of the distribution and enjoyment of land best suits the requirements of modern society, and it is by no means a disadvantage to English readers that the conclusions at which M. de Laveleye arrives are such as to startle and perhaps to repel them. Nothing stimulates thought so much as the perusal of a work with which we do not agree, provided the author is not a mere shallow theorist. The theories of M. de Laveleye are not at all shallow, and amply repay the consideration they provoke. But, although the primary interest of the volume is not a juristical one, it is of great value to jurists as pushing to the furthest necessary point the conclusion with which Sir Henry Maine has made English jurists familiar, that property held in common preceded individual ownership. Sir Henry Maine pointed out that what was once thought to be a peculiarity of the Slavonic tribes has left deep traces in Germany and England, and is still a living reality in India. A vast amount of inquiry has in recent years been made in the same direction, and M. de Laveleye is able to show that in every part of the world—in Java and in China, in Negroland and Peru, in France, Spain, and Italy—the history of property follows the same course. Primitive man does not occupy land at all, but directly families and tribes are formed the tribe occupies the run of pasture necessary for its subsistence. With the introduction of agriculture the tribal land devoted to the raising of crops is distributed temporarily among the heads of families, to be resumed and re-allotted periodically by the common authority. Subsequently the lots remain in the hands of patriarchal families without re-partition. Then individual property, subject to many fetters, imposed in the interest either of the family or of the common authority, commences, until at length all but individual ownership fades away. Individual ownership is fostered by the pre-

ponderance of the chief man who begins to have property apart from his inferiors, by the wish to buy protection, or the necessity of submitting to it, which substitutes the supreme ownership of a stranger for that of the clan or commune, and by the pressure of population which requires that all that can be got out of the soil should be obtained by the zeal of the individual owner. Such, in general terms, is the theory of the history of property to which M. de Laveleye has now put the finishing touches. At what stage of the process any particular nation happens to be is of course a matter of special inquiry. But all nations are at some stage of it, and those who are at the later stages still show abundant traces of having passed through the earlier ones.

To the literature which concerns itself with the history of property M. de Laveleye's work is a very valuable contribution, both from the richness of materials accumulated in it and from the lucidity and precision with which the work is written. But we may leave those interested in this special subject to appreciate the merits which this volume has for them, and direct our attention to the lessons for the modern world which M. de Laveleye thinks the history of property, if duly studied, will reveal. These lessons are startling enough. The propositions at which he arrives are that the common enjoyment of property brings with it greater happiness to mankind than the enjoyment of property by individuals; that, so far as is possible, the common enjoyment of property should be confirmed where it exists, and introduced anew where it has ceased to exist; and, where this is not possible, that persons without property should be regarded as having been stripped by bad social customs of their inheritance, and that they should be compensated by a repentant society for their loss. He further regards the autonomy of the commune as essential to democracy, and democracy as the destiny of the world. We do not see that there are any doctrines of the Communists of Paris with which M. de Laveleye does not, as a philosophical historian, agree; although he would of course separate himself entirely from those who might seek to establish by violence the doctrines he espouses. That a man so learned, so moderate, and so liberal as M. de Laveleye should have been brought by his studies and by his observations of life to accept all the cardinal doctrines of Socialism is a fact which seems to us well worthy of attention. * * * * * *

AMERICAN SOCIALIST.

THURSDAY, MARCH 28, 1878.

CRITICISM OF SOCIALISTIC PLANS.

We yield considerable space in our present issue to the programme of the "Coöperative Colony Association;" and we are induced to do this by the following frank letter of Mr. H. E. Sharpe, soliciting the sincerest criticism of the plans of the Colony:

Houston, Texas, March 12, 1878.

Editors American Socialist:—I suppose all of us who are attempting Socialistic experiments will acknowledge the force of your editorial of the 7th inst., in which you say you can not reasonably be expected to publish schemes "that are manifestly ill-advised." At the same time I suppose no one of us will admit that our bantlings are deformities. Recognizing the value of criticism, I am extremely anxious that the plans of this Association should be fully and mercilessly criticised. I will send a copy of our articles to every one who applies by p. c. for one. I believe myself to be actuated by a desire to benefit my fellow-men and to subordinate all my individuality to that end. I believe our plan of Coöperation is founded on true principles, and that it is comprehensive and progressive. Extending to all members the social and economic advantages of Coöperation, it yet enables those who desire it to retain their individuality, and also permits those who desire to live in Communities to do so in any subordinate plan they choose. Inharmony among members, regrettable though it may be, can not wreck the Association. Men may come, and men may go, but the Association lives forever. I feel great delicacy in soliciting your aid. It seems like taking advantage of your columns for advertising purposes. If in our scheme you see any selfish motive—if you do not believe it actuated by the purest motives of benevolence—pray do not notice it at all. If we had the means we would advertise freely—by and by we will; but can not now. To make our venture a success, we require a large number of persons to come together.

Yours truly, Harry E. Sharpe.

We know little about this scheme or its promoters; but we think Mr. Sharpe has done the right thing in asking the friends of Socialism to point out its defects. In this respect he has set an example that the projectors of new Socialistic organizations might well follow. We invite the readers of the Socialist to promptly respond to Mr. Sharpe's invitation, and give his scheme a candid criticism—remembering that the object in such criticism should always be, not to ridicule or condemn, but to suggest improvements.

It may be well to say in this connection that the scheme under consideration is attracting considerable attention in some quarters, particularly at the West; that the Association claims to have already secured 10,000 acres of prairie land near Houston, Texas, which is intersected by a railroad, well watered, with timber for lumber and fuel sufficiently near; that the soil is good, and especially adapted to the production of fruit, vegetables and sugar; that the location is healthy, and the climate mild. The Association further advertise:

"For those who have not the means to erect dwellings, purchase implements, etc., the Association will have boarding-houses conveniently located, and will board individuals, find implements, etc., and recoup itself from the crops. Board and every thing else will be furnished at the actual cost to the Association, whatever that may be. Members farming on these terms must make over to the Association as much cash as they are able to, and will receive in lieu bonds bearing ten per cent. interest. These terms enable single men of small means to farm and build up homes for themselves—a thing which they could not do on the individual system."

We do not care to offer much criticism ourselves. We will only briefly call attention to a few points which we think should receive pretty thorough consideration:

Why should the Communities and non-fellows confine their operations to agriculture, the breeding of cattle, and the minor industries based immediately on agriculture, as laid down in Article 7? The restriction seems arbitrary and unnecessary.

What good reason can be given for forbidding labor to minors under the age of fifteen, as in Article 10? The acquirement of the highest skill and of the best habits seems to be dependent in some degree upon early industrial training.

Why should the President hold his office for life as provided in Article 13? Should the Association have the good fortune to choose for President its best man from among those who first become members, it is supposable that better and wiser men may in the course of a few years be added; and why should not the members be at liberty to select for their chief ruler one of these "better men" without waiting for the man first chosen to die, or become superannuated, or putting them to the trouble of impeaching his official conduct?

Would not the liberty given in Article 18 for "any member to prefer charges against any other member," compelling the latter to stand trial and risk expulsion from the Association, give too much scope to the mischief-makers? Mutual Criticism seems preferable for all minor difficulties at least.

Why give the President so much power? With such a mixed gathering as the Coöperative Colony is likely to be, and intended to be, as only a few of the grosser sins are excluded from the domain, will it not be easy for a shrewd, designing President to rule as he chooses, if in Conference he has the power of veto, and his veto can only be overruled by four-fifths of a full Conference?

These and other points will doubtless be discussed by some of our contributors. We trust their criticisms will be brief and well-directed.

A POINT GAINED.

It is noteworthy that the idea which the American Socialist has taken so much pains to inculcate, namely, that Communism has no necessary connection with violence, strife, compulsion, or crime, is now widely accepted. This appears from the reviews which the papers are now making of our pamphlet on the "American Communities." Thus the New York *Tribune* says in its review which will be found in another column: "These Social experiments, it is hardly necessary to say, are not to be confounded with the movements of the French and German Political Communist who seek a remedy for the evils of Society in radical revolution." The New York *Graphic*, whose review is also published in our present number, makes this point still more clear; and none of the reviewers thus far, to our knowledge, have thought it necessary to confound these American Communities, with their quiet, industrious, Christian habits, with the political Communists who have made so much uproar in the world. This we count as a good point gained.

Anson A. Reid of Union, Connecticut, proposes, in connection with a friend in Missouri, "to plant a Community in southwest Kansas, if possible this spring," and desires us to announce the fact to our readers, and that about "thirty heads of families and unmarried persons, qualified to take up Government land," who are at the same time of the right stamp and have some property, are wanted to help in the enterprise. The fact that it is proposed to combine celibacy, monogamy and complex marriage in the Society, will be sufficient to convince most people that the entire scheme is ill-advised.

The pamphlet just published, containing an account of the proceedings of the last National Congress of the Workingmen's Party of the United States, says eight papers in the English language and thirteen in the German have been started since 1876 in the interests of this party. Of these one English paper and seven German are published daily.

CEREBRUM ABDOMINALE.

I.

This emotional center—what is it? This *heart*, as we call it, in the middle of the breast—where we have our ecstacies and our agonies; this sense at the pit of the stomach (somebody has called it the sixth sense); this something there which beats and bounds and trembles and thrills and sinks and swells, and has more to do with our happiness and our sorrow than any other sense or all the other senses together—what is it? We can lose all our other senses in this sense so as not to know whether we are in the body or out of the body. It is an unfathomable abyss in which we sink to hell; it is an empyrean in which we soar to heaven. It is the sense of senses, but it has no visible organ. It has no anatomy, no doctors, no infirmaries, no college chairs, no scientific tomes.

Do the brutes have this sense? Does the cow have the heart-ache when her calf is taken from her? Does she feel bad somewhere between her fore-shoulders? Is that the pathos of her "moo-o?" Does puss feel happy there when she is cuddling her little blind kittens, purring and softly winking her eyes? Do the mating birds sing out of that well-spring?

Was this sense developed by evolution? Has its activity and intensity accumulated by natural selection? I supposed natural selection always favored the happiness of living beings. Is it true in this instance? Who will say the possession of this emotional sensibility gives them more enjoyment than suffering? The Positivists, as I understand, discourage its cultivation. They would select against the heart. Why has not nature done so? Is it because a very little of the happiness we are capable of there pays, as we often feel, for a great deal of suffering? R.

A WOMAN'S CUNNING.

Every now and then in the newspapers I meet the idea that the woman of to-day, though she can not vote, be Premier or President, an M. P., or M. C., or any thing of the kind, has really a good deal to do with politics. Some investigators seem to have almost a mania for tracing a woman's influence in every thing. To be sure, such seekers after hidden causes are often far from complimentary to the women concerned and to the results of their influence; but their proof of her power in the world's affairs is so flattering that their remarks deserve forbearance at feminine hands.

Apropos of such researches, I lately noted the following among some "History Notes" in a popular periodical. I quote it because it is a good description of one among many instances in which a woman's interference in State* affairs was handsomely acknowledged to be a blessing:

"Queen Mary, in the blindness of her fanaticism, having dealt most cruelly with the Protestants of England, determined to extend her persecutions to the Protestants of Ireland, who were, however, spared the terrible ordeal by a singular circumstance.

"Doctor Cole, one of the Queen's Commissioners, and a man whose hatred toward all Protestants was of the most bitter and vindictive nature, arrived at Chester, England, on his way to Ireland, where he was visited by the mayor.

"During the conversation that ensued, the Doctor took from his traveling bag a leather box, containing his commission, signed by Queen Mary, and said, "Here is a commission that shall lash the heretics of Ireland," meaning the Protestants. A woman, Elizabeth Edmonds, belonging to the house in which the Doctor was stopping, hearing this remark, was much troubled, for she was not only inclined toward the Protestant religion, but had a brother, John Edmonds, then living in Dublin. Watching her opportunity, and while the Doctor was politely waiting upon the mayor down the stairs, she quickly opened the box containing the dreaded commission, seized the latter, and placed in its stead a package in which she had hastily wrapped a pack of playing cards, the knave of clubs being face up and on top. The next day the Doctor sailed for Ireland, arriving at Dublin on the 7th day of October, 1658. Imagine his consternation and chagrin when, after having appeared before Lord Fitz-Walker, the Lord-Deputy, and made a speech stating the reasons for his coming over, he opened the box in which he supposed was his commission, and unrolled a pack of cards. That the Lord-Deputy and his council were startled may well be imagined, and the Doctor's confusion in his endeavors to explain and assure them he had a commission, but knew not what had become of it, must have been a pleasing picture to any peeping Protestants.

"The Doctor, greatly troubled, immediately returned to

* I had almost said "*men's affairs*," so complete is their monopolization of State affairs now-a-days; but seeing Elizabeth Edmonds outwitted the iniquity of one Queen and was pensioned by the generosity of another, it would sound a little queer to say of her that she interfered with *men's affairs*, wouldn't it?

England to relate the theft, and obtain another commission, which was duly executed and presented to him; but while awaiting a favorable wind by which to again enter Ireland, news reached him that the Queen was dead, and thus the Protestants of Ireland were saved, and all owing in the first place to the cunning of a woman. For this act Elizabeth Edmonds was afterward pensioned by Queen Elizabeth, receiving forty pounds a year during her life."

OUR THOUGHT. By George W. Keith, M. D., and Mary A. Read. Stoughton, Mass., 1878.

This is a suggestive pamphlet of sixty-four pages, and rightly named. The authors give us their thought on a variety of subjects—thought that is often radical, sometimes startling—but they are always content with its simple presentation. They do not urge you to accept it, nor overwhelm you with argument. The following subjects, among others, are briefly discussed: "Education;" "To-day's Innermost Thought;" "Woman;" "Fathers and Mothers;" "Scientific Propagation;" "Spiritualism;" "What Makes a Communist." Their thought on the last topic is worth copying:

"Until a man is willing to change places with his servant he is not fit for Communistic life. A prerequisite for such willingness is a loving recognition of justice as the governing principle of the universe. He will then be as receptive to truth that touches himself as to that which touches his neighbor; and if there comes the intellectual perception that the *rôle* he is now playing is out of harmony with justice, he will have no desire to retain it. He will rather choose to be tossed hither and thither, up or down, so that he finds the place rightly his, where he accords with God. The condition of longing desire indicates an object unattained. Those who most eagerly desire a Communal home are usually those who most need, because they least possess, the Communal spirit. When one has reached the development that makes him really a Communist, he lives that life, even though he be solitary. Those are best capable of practical Communism to whom that life has ceased to be an object of feverish desire."

PLAIN TALKS UPON PRACTICAL RELIGION: Being Candid Answers to Earnest Inquiries, including an Answer to the Inquiry, "What shall I do to be a Shaker?" By Geo. Albert Lomas, Shakers, N. Y. Price 5 cts.

This little pamphlet of 24 pages has reached its fourth edition. It briefly answers from the Shaker stand-point such questions as these: "What is the World?" "What Means Evading the Cross?" "What is Eternal Life?" "What Means 'I am the Resurrection?'" "Does Christianity Admit of Private Property?" "Why do Individuals Excuse Themselves from Being Christians?" "Do the Shakers Worship Ann Lee?" etc., etc. And in the answers there is a commendable directness. We know of no work of the same size which contains so much information about Shaker principles as the "Plain Talks."

STORIES OF POVERTY.

[It is good for the rich to see just what the poor have to go through. We have gathered from the members of the Oneida Community some narratives of pre-communistic experiences which we propose to present under the above title. Besides illustrating the distresses that are common among ordinary and "respectable" poor folks, these stories prove what we have often said of the O. C.—that it is not a select society of well-to-do people, but an average slice of humanity, in which all classes are represented and where the rich and the poor meet in equal comfort.]

XVI.

MR. V'S. STORY IN TWO PARTS.

Part Second.

The spring that I was sixteen I thought I would make an effort to get a better situation on the canal than the one I held in the common line. The driving of a packet-team was considered more respectable, and besides the wages were two dollars a month more than for the common-line driving; but the superintendent of the canal was at Oriskany, collecting his forces for the season's campaign, and it was necessary to see him at once in order to get a place. Father never objected to my doing any thing which would bring in more money, and as two other young men wished to join me in the expedition, we swung our bundles over our shoulders and started off on the tow-path, one fine morning in April, on a tramp to Oriskany, which was fifty miles distant. I had just seventy-five cents in my pocket; one of the others said he had a few shillings, and the third had nothing. The weather was delightful, the walking excellent, and our mood joyous with the buoyancy of youth. We trudged on till noon, and then sat down by the roadside to eat our lunch. While thus engaged, the boy who professed to have some money at the start suddenly discovered that he had lost it. Although he made some ado over it, I have always suspected that he really had none, but was not frank enough to own it. Between nine and ten that night we reached our destination, footsore and O, so tired. We took lodgings at a tavern, and went supperless to bed. In the morning I went to the superintendent's house. I found him at breakfast, but he allowed me to state my business without delay. He said all his teams were taken but one, which I might have, but that he could do nothing for my companions, and advised me to tell them to return home. He then invited me to take breakfast, which I was very glad to do, as I felt almost famished. The rage of hunger appeased, my new employer told me to go and see the boys off and then assist his men at loading hay. My comrades were greatly disheartened at the news I brought them; but I told them to order themselves a good breakfast, promising to pay their bill and give them what little money remained. They agreed to this arrangement, and I went to work at the hay. It was not long, however, before they came to the barn where I was and besought me with tears to return with them. I disliked very much to give up my situation; but I was at last so overcome by their importunities that I yielded to their wishes.

We started immediately for home, as we could afford to lose no time. Snow had fallen during the night to the depth of three or four inches, so that the walking was very bad. All we had to eat that day was twelve cents' worth of crackers and cheese divided among us. At nightfall we were still thirty-five miles from home, and so found lodgings, tramping on again in the morning without any breakfast. At about eleven o'clock I was so much exhausted that I could walk no farther, and told the boys I was going into a farm-house near by to beg some breakfast. They followed me. We found a kind-hearted matron who, with the assistance of her daughter, cooked an excellent meal, for which I gave the young lady a white linen pocket handkerchief which mother had put into my bundle. We then walked on much refreshed.

On reaching home I found the man who lived next door wished to hire me for the season to draw sand. I worked very hard all summer, asking for only money enough to buy a pair of tow-cloth pants, for which I paid about five shillings. When I went to collect my wages in the fall, I was much chagrined and disappointed to find that my father had already drawn all that I had earned and more too, so that instead of there being any money due me, father was in debt to my employer.

My wardrobe was in a very shabby condition. I had never owned a good suit of any description, the clothes I wore being made of old garments cut over by mother, and these were so few that many a night I had to go to bed in order to have them repaired. Cold weather was fast approaching, and I set about earning more money with which to buy a coat, as all I owned was a tattered skeleton of what had formerly answered to that name. I had now reached an age when I began to feel mortified about my untidy appearance and was anxious to become more respectable. I went to chopping wood, and in about three weeks had earned enough to get the cloth for a coat. I then found a tailor who promised to make it for two cords of wood delivered. So I purchased the cloth and trimmings, and he took my measure. In a few days he had it basted, and called me in to try it on. It fitted nicely, and I felt much exhilarated at the idea of wearing a coat made by a fashionable tailor. But I was doomed to sad disappointment. When I went for the coat (I having delivered the wood according to agreement) the tailor, to my utter amazement, presented me with an execution for a debt of six dollars which he had bought against my father, and which he said I must pay or he would sell the coat. I went home very heavy-hearted, for I could not pay the debt, and I knew father would do nothing to help me out of the scrape. The coat was accordingly offered for sale at auction, the tailor bidding it in for the debt and cost. I might have gone to school some that winter, as there was no work to be had, but I had no clothes fit to wear, and so remained at home helping mother. A friend gave me some second-hand clothes, which mother converted into garments which served to protect me from the cold and cover my nakedness, and thus I got along till spring. For a long time a revengeful spirit rankled in my heart toward that tailor, and I promised myself that when I got large enough I would certainly give him a sound thrashing; but when I met him about thirty years afterward, a miserable, broken-down old man, ekeing out a wretched existence as an agent for a small patent-right, though my first feeling was one of disgust, pity for his gray hairs soon filled my heart; no bitterness remained, for I had learned long before to see the hand of Providence in all that befell me.

The winter before I was twenty I broke away from my father and went into a shoe-shop under instruction for three months, receiving $7.50 per month and my board, which was very good wages for an apprentice at that time. The next summer I went on the canal again, as I could then earn more at that business; but in the fall I determined to abandon boating forever. I received $70 for my services. Father having discovered the fact gave me no peace until I let him have $30. I was in hopes that he would use the money to get some comforts for mother; but I soon learned that he lent it to a man who refused to refund it, claiming that father owed him twice the amount, which was probably true. With the $40 remaining I bought a cow, which I let father's family have the use of for six years; also a dress for mother and some cheap clothes for myself. I then entered a large shoe-shop and applied my energies to mastering the trade in its highest branches. I cut myself off entirely from former associates, and made up my mind that I would rise in the world. I wished very much to go to parties as the other young men in the shop did, but could not at first do so on account of not being well enough dressed. A tailor living next door, having observed my industrious habits, generously offered to make me a nice suit of clothes and allow me to pay for them at the rate of a dollar a week. I gratefully entered into the bargain, and was not this time disappointed, though I had to work all winter from five o'clock in the morning until eleven at night in order to fulfill my part of the agreement.

I slept in a kind of bunk in the shop, which was on the first story, and one night I came near being burned to death. I was suddenly awakened from a sound sleep by an alarm of fire in the street and the rattle and jar of the engines as they rushed by. As soon as I could collect my senses I discovered that the room was full of smoke, and that I was nearly suffocated. I groped my way to the open fire-place. A log had fallen outside the grate, burning a hole through the floor and catching in some light dry-goods in the basement below. I seized the shop water-pail and dashed its contents into the blazing hole. To my surprise the fire was quenched, and then I ran out of doors to see the engines, which I supposed were operating on this building, but found that the alarm was given for a brewery a quarter of a mile away, so that if it had not been for the unusual uproar arousing me from my stupor just at the right instant, I and a number of others would soon have perished in the flames.

The next spring I became my own master, and as I had learned my trade so well that the foreman said I could make even a better pair of fine boots than he could, my services were thereafter in good demand at the best wages which the business offered. I soon began to go into society, and having made a friend of a respectable young man in the city I formed an acquantance with his sister which, after three years' courtship, resulted in marriage. The young lady would have married me much sooner, but her father, who had been for many years Judge of Onondaga County, felt above having his daughter unite herself with a man who had been a salt-boiler and canal-driver. His opposition was, however, beneficial to me, as it stimulated me to self-improvement in every direction which my means could command.

The summer that I was twenty-two the cholera broke out with terrible violence, threatening to depopulate the city. The victims fell by scores, and I was left alone in the shop. All business finally ceased, and every day seemed like a solemn Sunday. I was then boarding at the house of my employer, and one morning he asked me to go fishing with himself and another gentleman. The weather was fine, and with our rods on our shoulders we walked to Onondaga Creek, which was not far off. We had fished but a short time when a strange dizziness came over me. I climbed to the top of the bank to lie down on the grass; but I remember how the city, which was in sight, seemed to whirl round and round me as I looked toward it. Other symptoms of the cholera rapidly followed, and as soon as I could stand I started for home. After walking about a quarter of a mile my limbs refused to carry me farther, and being near a carpenter's shop, I crawled inside and deposited myself on a pile of shavings on the floor. Here I lost all consciousness. When I recovered my senses I found myself in the house of my employer surrounded by a number of persons, some of whom were urging the idea of my being carried immediately to the hospital. I never shall forget how the wife of my employer stopped the discussion by saying in a decided tone, "If he goes to the hospital I shall go with him; but he shall stay here, and I will take care of him until he dies or recovers." She was true to her word, and nursed me with such judicious care and kindness that in three days I was able to leave the bed, and it was not long before I resumed my work. Tears of gratitude come to my eyes even now as I recall the motherly tenderness of her treatment of me. None

of her family took the disease, and I should doubtless have died had I gone to the hospital.

The father of the young lady to whom I was paying my addresses was one of the first victims of the cholera. All obstacles being now removed we were married a year from the following autumn. The family though proud were at that time in quite reduced circumstances, so that my wife brought me nothing except a tolerable outfit for housekeeping. We lived in harmony for about three years, sorrowing together over our first-born. Two weeks after the birth of our second child my wife took a bad cold, which resulted in such a serious pulmonary affection that it was soon evident that her life would not long be spared. She was too ill to take care of the infant, so I hired a woman in the neighborhood to nurse it.

Owing to the frequent drafts which my father had made on my purse I had not been able to lay by much, and as I could not afford to employ a housekeeper I concluded to break up housekeeping and go with my wife into the family of my brother-in-law. Soon after we moved the small-pox began raging in the city, and my brother-in-law was one of the first victims. For many weeks my wife lay in her room, hardly expecting to live from one day to another, while in the next apartment was my brother-in-law in danger of death at any moment. My sister-in-law and I had our strength taxed to the utmost in nursing and watching with the patients, as none of the neighbors would come near us from fear of the small-pox. In addition to this trial I had a great deal of trouble in getting my little girl provided for. I had to change her about from one place to another every week or two until she became a very crying child. At last I heard of a woman living several miles out of the city who had just lost a baby about the age of mine. I carried the little thing to her, and she seemed glad to take her; but after the lapse of a week I received a letter from the woman declaring that she could no longer keep her, as she cried incessantly night and day. What to do I did not know, and if ever a man had the heartache I did when I took my little three months' daughter and carried her to my old mother, who was nearly blind, and asked her to take pity on the poor creature. Another week had scarcely passed when the woman came to me saying that she must have the child back, as its cries had rung in her ears every moment since she had parted with it. With a grateful heart I again gave her the infant, and after a few weeks of regular treatment she became as chubby and good-natured a baby as one would care to see.

My brother-in-law's disease having taken an unexpected turn, he rapidly recovered, the skin on his face coming off in one scab like a mask, leaving his countenance as fair as an infant's. My wife, however, died after an illness of five months. Her funeral was only attended by myself and her family on account of the general fear of infection.

Not long after my wife's death I made an exchange of property with the husband of the woman who had the care of my child. I owned eighty acres of good land about thirty miles from Chicago, and he had a farm of fifty acres seven miles from Syracuse. I offered to exchange even, and we did so. He soon proposed to go with his family to live on the new property, and his wife, who had become much attached to the little girl, asked if she might take her with them. I hated to have her go, and yet, as I saw no other opening for her, I gave a reluctant consent. Just two weeks before they were to start my sister-in-law's youngest child sickened and died, and she immediately offered to take my little one. The providence was so marked that the woman could say nothing in opposition; but the parting scene was a very affecting one.

When nearly thirty I married a thrifty, energetic young woman who was a great help to me in my finances. By economy and industry we soon accumulated a comfortable little property, and were able to take good care of my parents, in their old age, in spite of some losses which my father's imprudent business habits caused me.

At a recent Coöperative meeting in Durham, Eng., Mr. E. O. Greening made the following statement: "In the town of Sheffield out of 100 children born 62 die before the end of the fifth year." *Per contra*, in one of the American Communities, where there are sixty children, but one child has died for the last seven years.

The Psychological Review is the title of a new quarterly about to be started in London. "It will," the publishers say, "be a register of what is saying and doing among those who are, with varied success, opening up modes of intercourse between the outer and the inner worlds; and who are thereby striving to confer upon mankind a wider and richer experience than even Columbus achieved when he rolled the curtain of the Atlantic aside and revealed a new hemisphere." Subscription, ten shillings per annum, post free in England and America. E. W. Allen, Publisher, 11 Ave Maria Lane, E. C., London.

THE CO-OPERATIVE COLONY ASSOCIATION.

TEXAS BRANCH.

PREAMBLE.

Whereas, A, B, C, D, desire, for mutual protection and benefit, and for the protection and benefit of all like-minded men and women, to establish a Coöperative Organization, they have agreed upon the Articles herein following:

ARTICLES.

1. [This Article relates to the definition of terms only, and may be omitted.]

2. The name of the Association shall be "The Coöperative Colony Association."

3. The purpose of the Association is to provide for its members all the benefits to be obtained by Coöperation.

4. The location and place of business of this Association shall be in Texas, at such place as a majority of the first eleven members shall hereafter select.

5. The members shall resolve themselves into Communities or Associate Communities, consisting of any number of adults not exceeding one hundred.

6. The Association shall own all the land and buildings of a common character, such as schools, libraries, general meeting-houses, factories, elevators, warehouses, etc., etc.; the title thereto shall be vested in the President as trustee.

The duties of the Association shall be:

a. To provide land and allot it to the Communities and non-fellows.*

b. To keep the peace.

c. To conduct all trading and manufacturing operations.

d. To conduct necessary agricultural experiments.

e. To procure and maintain superior stock for the improvement of the breeds of cattle.

f. To arrange for the herding and pasturing of cattle belonging to the Communities.

g. To provide labor-saving machinery for the use of members, when such machinery would be too expensive for, or beyond the needs of, any one Community.

h. To make roads and outer fences, keep them in repair, and to provide and maintain road lamps.

i. To lay out and adorn parks for common use.

j. To provide hospitals and attendance for contagious diseases.

k. To erect and maintain a hotel.

l. To manufacture and furnish clothing to all members.

m. To lay out and maintain cemeteries.

n. To work up all surplus produce of the Communities so that it shall be marketed in the finished state.

o. To manufacture or purchase for the members all articles for ordinary domestic use.

p. To maintain schools for the education of members' children.

q. To support and educate the widows and orphans of deceased members.

r. To perform such other functions as may be agreed upon by the Grand Council.†

7. The Communities and non-fellows shall confine their operations to agriculture, to the breeding of cattle and the minor industries based immediately on agriculture; such as canning fruit.

They shall hold the land allotted to them as long as they cultivate it.

They shall pay their dues to the Association in labor and in produce. All produce not needed for their subsistence or payment of dues, shall be consigned to the Association for sale on their account. They shall receive their share pro adult of the profits of manufacturing. They shall elect their own officers, and make rules for self-government, provided that said rules do not conflict with any of these Articles.

No person shall be admitted to fellowship in a Community unless he be a member of the Association.

For common works, Communities shall furnish labor pro adult.

They shall, at the President's request, furnish their quota pro adult, of raw material to be manufactured for common use.

No person shall be permitted to live with any Community or in the domain, except on probation, for a longer period than one week, without license from the President.

The titles to the dwellings and improvements shall remain in the Community or non-fellows erecting them, and may be transferred by the owner to any member; and the Association shall, on such transfers being made, convey the use of the land to the new owner of the improvements; provided that said title and use shall not be conveyed to any person not a member.

8. The Association shall not permit in the domain any

a. Trade in intoxicating liquors.

b. Hired labor.

c. Prostitution.

d. Wearing of weapons of offense or defense, except when authorized by Conference.‡

e. Religious processions or public religious disputations.

f. Cattle at large.

g. Gambling.

9. All minors shall attend the Association schools.

10. Minors under the age of fifteen shall not be allowed to labor.

11. Every case of contagious disease shall be reported to the President as soon as discovered, and isolated according to the rules of Conference.

12. Members and Communities shall adopt such sanitary precautions and construct such sanitary works as Conference may direct.

13. The affairs of the Association shall be administered by a President, assisted by a committee of three appointed by Conference, hereinafter called the Conference Committee.

The President shall devote his whole time to the duties of his office. He shall hold office for life, subject to impeachments and superannuation as hereinafter provided.

He and his wife and minor children shall be maintained by the Association, and shall be allowed a yearly sum of money for his personal expenses, not to exceed one thousand dollars. He shall perform all the functions of the Association as herein provided.

14. The Conference Committee shall audit the President's accounts frequently; not less often than once every three months. They may appoint any member to audit the accounts and report to the Conference; no payment shall be made without authority in writing of the President and two committee men.

15. The Conference shall meet on the first Monday of every month, at such time and place as the President may appoint, for the transaction of such business as may be brought before them. No work shall be initiated by the President without consent of the Conference. The Conference shall at the first meeting in each year choose one of their Elders as presiding Elder to govern its session, and he shall appoint a senior and a junior vice-presiding Elder to act in his absence.

16. Hereafter any adult desiring to become a member shall make application to the President in such form as may be prescribed from time to time by Conference, and shall serve a probation of three months. At the end of his probation he shall be received into membership according to the form appointed by Conference. A probationer at any stage of his probation may be notified by the President to leave the Domain.

17. Any member expelled from a Community shall at once leave the Domain, unless he be received into fellowship by another Community, with permission of Conference. An expelled member or an ex-member desiring to rejoin the Association must go through all the forms of candidature.

18. Any member may prefer charges against any other member to the President, who shall submit them to Conference. The accused shall have trial according to form established by Conference, and if proved guilty may be expelled from the Association. Charges against the President shall be submitted through the presiding Elder. While a member of the Conference is under charges he shall not sit in Conference. While the President is under charges his functions shall be performed by the presiding Elder, and the functions of the latter by the senior vice-presiding Elder. A member of Conference may appeal from the judgment of Conference to the Grand Council, and shall be heard in his defense by each Community before the vote is taken.

19. When the President becomes in the opinion of Conference physically incapable of performing the functions of his office, he shall be relieved of his duties and declared superannuated. A superannuated President shall receive the same honors and emoluments accorded to him while President.

20. When the office of President becomes vacant, the presiding Elder shall perform its functions until another President be elected. He shall at once summon Conference and request the Elders to nominate a member for President, and shall within thirty days of the nomination submit it to the General Council for ratification. If a majority of members accept the nomination, the presiding Elder shall without delay notify the President elect, and shall cease to perform the functions of President. If the nomination be not ratified, or if the nominee decline it, the presiding Elder shall at once recall Conference and proceed anew.

21. Leave of absence may be granted the President by Conference. During his absence the functions of his office shall be performed by the presiding Elder.

22. In the General Council every member, and in Conference every Elder, shall have one vote. Whenever a vote is

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*The Coöperative Colony is to include an association of Communities, and also those who live singly or with their own families; the latter are termed "non-fellows"—the members of the Communities "fellows."

†A Council of the whole membership.

‡The chief officer of the entire Association takes the title of President; the head of each Community of over fifty adults the title of Elder. A meeting of the Elders and the President is termed a "Conference."

taken, except in the case of amendment to these articles, a majority of the persons entitled to vote shall carry the motion. When a less number of votes is cast the motion shall be considered lost. All voting must be done in person and *viva voce*.

23. Minor Communities and non-fellows as such shall not be represented in Conference, but they may for purpose of representation associate themselves in groups of from 50 to 100 members under the style of ASSOCIATE COMMUNITIES, and elect an Associate Elder, who in Conference shall have all the privileges of an Elder.

24. In Conference the President shall have the power of veto, which can be overcome only by a vote of four-fifths of the full Conference.

25. The Association shall have power to raise funds by the issue of bonds.

26. An amendment to these articles may be moved by any Community through its Elder or by any ten members. The amendment shall be presented to the President in precise terms, signed by the movers, and by him immediately notified to the Grand Council. The vote shall be taken on the ninetieth day after the notification to the Grand Council. A vote of four-fifths of the members and no less shall carry the amendment. As soon as the President ascertains that the amendment has been carried he shall enforce it.

All correspondence should be addressed to

A. ANDIVAL,
Box 77, Houston, Texas. Sec'y C. C. A.

"*ENCHANTED DESIGN.*"

In *Fors Clavigera* for November, 1877, Mr. Ruskin discourses delightfully of Walter Scott and inspirational design, as follows:

When he was sitting to Northcote (who told the story to my father, not once nor twice, but I think it is in Hazlitt's conversations of Northcote also), the old painter, speaking with a painter's wonder of the intricate design of the Waverley Novels, said that one chief source of his delight in them was that "he never knew what was coming."

"Nor I neither," answered Sir Walter.

Now this reply, though of course partly playful, and made for the sake of its momentary point, was deeply true, in a sense which Sir Walter himself was not conscious of. He was conscious of it only as a weakness—not as a strength. His beautiful confession of it as a weakness is here in my bookcase behind me, written in his own hand, in the introduction to the "Fortunes of Nigel." I take it reverently down, and copy it from the dear old manuscript, written as it is at temperate speed, the letters all perfectly formed, but with no loss of time in dotting *i*s, crossing *t* s, writing mute *e* s in past participles, or in punctuation; the current dash and full period alone being used. I copy with scrupulous care, adding no stop where stop is not.

"*Captain*" (Clutterbuck) "Respect for yourself then ought to teach caution—

Author. Aye if caution could augment my title to success—But to confess to you the truth the books and passages in which I have succeeded have uniformly been written with the greatest rapidity and when I have seen some of these placed in opposition with others and commended as more highly finishd I could appeal to pen and standish that those in which I have come feebly off were by much the more labourd. I have not been fool enough to neglect ordinary precautions. I have laid down my work to scale divided it into volumes and chapters and endeavourd to construct a story which should evolve itself gradually and strikingly maintain suspense and stimulate curiosity and finally terminate in a striking catastrophe—But I think there is a dæmon which seats himself upon the feather of my pen when I begin to write and guides* leads it astray from the purpose Characters expand under my hand incidents are multiplied the story lingers while the materials increase—my regular mansion turns out a Gothic anomaly and the work is done long before I have attained the end I proposed.

Captain. Resolution and determined forbearance might remedy that evil.

Author. Alas my dear Sir you do not know the fever of paternal affection—When I light on such a character as Baillie Jarvie or Dalgety my imagination brightens and my conception becomes clearer at every step which I make in his company although it leads me many a weary mile away from the regular road and forces me to leap hedge and ditch to get back into the route again—

If I resist the temptation as you advise me my thoughts become prosy flat and dull I write painfully to myself and under a consicousness of flagging which makes me flag—the sunshine with which fancy had invested the incidents departs from them and leaves everything flat and gloomy—I am no more the same author than the dog in a wheel condemnd to go round and round for hours is like the same dog merrily chasing his own tail and gamboling in all the frolic of freedom—In short I think I am bewitchd—

Captain Nay Sir if you plead sorcery there is no more to be said"

Alas, he did but half know how truly he had right to plead sorcery, feeling the witchcraft, yet not believing in it, nor knowing that it was indeed an angel that "guided," not a dæmon (I am forced for once to use with him the Greek word in its Presbyterian sense), that misled his hand, as it wrote in gladness the fast-coming fancies. For truly in that involuntary vision was the true "design," and Scott's work differs from all other modern fiction by its exquisiteness of art, precisely *because* he did not "know what was coming." For, as I have a thousand times before asserted—though hitherto always in vain—no great composition was ever produced by composing, nor by arranging chapters and dividing volumes: but only with the same heavenly involuntariness in which a bird builds her nest. And among the other virtues of the great classic masters, this of enchanted Design is of all the least visible to the present apothecary mind: for although, when I first gave analysis of the inventive power in "Modern Painters," I was best able to illustrate its combining method by showing that "there was something like it in chemistry," it is precisely what *is* like it in chemistry that the chemist of to-day denies.

But one farther great, and greatest, sign of the Divinity in this enchanted work of the classic masters, I did not then assert—for, indeed, I had not then myself discerned it—namely, that this power of noble composition is never given but with accompanying instinct of moral law; and that so severe, that the apparently too complete and ideal justice which it proclaims has received universally the name of "poetical" justice—the justice conceived only by men of consummate imaginative power. So that to say of any man that he has power of design is at once to say of him that he is using it on God's side; for it can only have been taught him by that Master, and can not be taught by the use of it against Him. And therefore every great composition in the world, every great piece of painting or literature—without any exception, from the birth of Man to this hour—is an assertion of moral law, as strict, when we examine it, as the Eumenides or the Divina Commedia; while the total collapse of all power of artistic design in Italy at this day has been signalized and sealed by the production of an epic poem in praise of the Devil, and in declaration that God is a malignant "Larva."

And this so-called poetical justice, asserted by the great designers, consists not only in the gracing of virtue with her own proper rewards of mental peace and spiritual victory; but in the proportioning also of worldly prosperity to visible virtue; and the manifestation, therefore, of the presence of the Father in this world, no less than in that which is to come. So that, if the life-work of any man of unquestioned genius does not assert this visible justice, but, on the contrary, exhibits good and gentle persons in unredeemed distress or destruction, that work will invariably be found to show no power of design; but to be merely the consecutive collection of interesting circumstances well described, as continually the best work of Balzac, George Sand, and other good novelists of the second order. In some separate pieces, the great masters will indeed exhibit the darkest mystery of human fate, but never without showing, even then, that the catastrophe is owing in the root of it to the violation of some moral law: "*She hath deceived her father*, and may thee." The root of the entire tragedy is marked by the mighty master in that one line—the double sin, namely, of daughter and father; of the first in too lawlessly forgetting her own people, and her father's house; and of the second, in allowing his pride and selfishness to conquer his paternal love, and harden him, not only in abandonment of his paternal duty, but in calumnious insult to his child. Nor, even thus, is Shakspeare content without marking, in the name of the victim of Evil Fortune, his purpose in the tragedy, of showing that there *is* such a thing as Destiny, permitted to veil the otherwise clear Providence, and to leave it only to be found by noble Will, and proved by noble Faith.

* The only word altered in the whole passage, and that on the instant.

RECEIVED.

PLAIN TALKS UPON PRACTICAL RELIGION: Being Candid Answers to Earnest Inquiries, including an Answer to the Inquiry, "What shall I do to be a Shaker?" By Geo. Albert Lomas, Shakers, N. Y. 4th edition. 5 cents. 1878.

THE PHONETIC EDUCATOR. Devoted to Correct Spelling, Good Reading and Speaking, Rapid Writing and General Self-Improvement. Issued Monthly. St. Louis, Mo. Elias Longley, Editor; Alcander Longley, Publisher. Vol. 1, No. 1. This promises to be a valuable Journal for those interested in phonetic reform.

RELIGIO-PHILOSOPHICAL JOURNAL TRACTS, embracing the following important subjects: The Summer Land; the True Spiritualist; Untrustworthy Persons who are Mediums; the Responsibility of Mediums; Denton and Darwinism; the Solution of the Principles of Correspondence and the Nature of Substance in Spirit-Life; What is Magnetism and Electricity? Chicago: Religio-Philosophical Publishing House. Price 10 cts.

THE YOUNG SCIENTIST. A Popular Record of Scientific Experiments, Inventions and Progress. New York. 50 cts. a year.

SOCIALISTIC LABOR PARTY. Platform, Constitution and Resolutions, adopted at the National Congress of the Workingmen's Party of the United States held at Newark, N. J., Dec. 26–31, 1877. Price 10 cts. Cincinnati, O.: *Ohio Volkszeitung*.

ONE THING AND ANOTHER.

March is itself again.

Have you tried any sparrow-pie?

Congress is incubating we suppose.

Spring-Beauty in bloom on the 16th of March.

The ruins of the Tuilleries have got to come down.

Every picture-paper has to illustrate Edison's phonograph.

Bismarck is trying to create an Imperial Minister of Rail ways for Germany.

American credit is still good in London, notwithstanding the bonds are going back to New York.

That isn't a bad thing to have the country buy back its bonds. It keeps the interest at home.

The Jews of this country are raising funds for the aid of Hebrew sufferers from the war in Turkey.

You may disapprove of some folks, but it isn't necessary to be a yelping dog more than half the time.

The telephone is coming into use in Germany. The Deutsche call it the *fern-sprecher*—far-speaker.

Russia and England stand eyeing each other like two angry men in a crowd waiting to see the fight.

Paul Boynton swam the Straits of Gibraltar lately. It took him seventeen hours to perform that feat.

The North Carolina men are moving into Georgia to develop the pitch, tar and turpentine of that State.

Jacob Weber, of Toledo, was killed last week by the explosion of a bucket of lime which he was slacking.

The Turk has been cast down but not converted. To prove it he has just sacked four Thessalian villages.

If you put money into a Massachusetts savings-bank you can't get it again till three years have expired. The law says so.

The East Indian Budget for 1877–78 anticipates a deficit of $17,000,000, exclusive of $24,000,000 for internal improvements.

Typhus fever is raging among the Russians in Armenia. It is believed that more have died from it than were killed on the battle field.

Stanley is writing out his notes on Africa at the rate of 800 octavo pages in 70 days. His book will be published in four countries simultaneously.

Professor J. W. Allen, of Boston, says that the Nuttall Ornithological Club is a perfectly competent tribunal to sit on the character of the English Sparrow.

The subletting of mail contracts is likely to be stopped. It has been found that one John W. Adams has a contract for $40,000 which he sublets at $13,000.

The Supreme Court of Louisiana has acquitted Anderson. It decided that the document which he hocus-pocused was not a public record in the meaning of the law.

Commissioner General McCormick has received 2,000 tons of American products for the French Exposition, a considerable part of which has already been shipped.

The "Liberia Exodus Joint-Stock Steamship Company" of South Carolina wants a subsidy of $2 a mile for carrying the mail between this country and Moravia, Liberia.

Dundee, Scotland, has provided itself with eight wheelbarrows specially adapted to the business of trundling off drunken men from the lamp-post to the station-house.

The Massachusetts folks are sad because the fish which they breed in the Connecticut do not come home to them. The pound-fishers at Saybrook and Lyme stop them all.

The bankruptcy of cities is likely to be a phenomenon more common than pleasant. Florence, Italy, has suspended payments; and San Francisco and Chicago are both in a very embarrassed condition.

The Norwegian Government has 200 kilometers of submarine telegraph along the shores and bays of that country, which it uses to rally the fishermen when the herrings make their appearance in any particular fiord.

The Sub-Treasury in New York has been counting its coin. That is done by weighing the money. It is a good day's work to count $15,000,000 in that way. Of the $146,000,000 in coin belonging to the United States $107,000,000 is in New York.

Bertha Von Hillern walks from fifteen to twenty miles a day just to harden her muscles and keep in good trim. She eats "rare beef, baked or boiled potatoes, oatmeal, and almost any good substantial food that is not fried. Pastry I never use; neither tea nor coffee."

The Southern fashion of selling vagrant negroes into servitude for longer or shorter periods has a decidedly bad look. It ought to be watched. John Cooper, a negro, was lately sold in Hickman, Kentucky, to the highest bidder, for six months, as the law provides and directs.

In a certain sense the Mississippi valley goes to the Arctic Ocean, and its rich lands go there too. The Canadians appreciate those fine wheat-fields. Manitoba is an enterprising State, and the people are much interested in the construction of railways to connect them with the rest of the world.

Jefferson Davis lives in Memphis, Tenn. He is said to be very thin, and to look very old and broken. Alexander H. Stephens is just as lean, but he has more to keep him alive. He is a sort of converted man. But did you ever think what a pair of skinny invalids that Confederacy had to preside over it?

A Roman telegram to the *Pall Mall Gazette* says: "The Pope, notwithstanding violent opposition, has ordered the Italian Bishops to legalize their positions, giving them liberty to demand an *exequatur* from the Government. This defines the Pope's policy. It means a tacit acceptance of the loss of temporal power."

R. W. Dale, who has been giving his "Impressions of America" in the *Nineteenth Century*, thinks the people of the United States have very little gush and self-assertion about them. They are as silent as clams, and as good as oysters on the half-shell when you get at them. There have been a Dale worse things than that said about us.

The French law regulating the proclamation of a state of siege is akin to what we should call a law for regulating the

suspension of the writ of *Habeas corpus*. It passed the Senate by a majority of 153 to 100. The Republicans in that body have been lately strengthened by the permanent accession of twenty members from the other or conservative side.

Our Soldiers' Home now have 7,000 inmates, which is the largest number yet provided for. During the year 4,653 have been provided for at Dayton, Ohio; 1,307 at Milwaukie, Wis.; 1,326 at Augusta, Me.; and 958 at Hampton, Va. The average daily ration costs only a little over twenty-one cents to each man. The expense of all the Homes is about $1,000,000 a year.

"More light." "Scientific tests," says the *Tribune*, "have determined that the ratio between light required in a school-room and floor-measure is definite, so that for every four square feet of floor there should be one square foot of glass. The ordinary ratio is 1 to 10. * * * * The light should come preferably from the left side or over the left shoulder, as then the right arm and body do not shade the book."

"It will be recalled by those who served in the army during the late war, as well as by persons accustomed to Southern ways, that no one ever heard a colored person in the South speak of having a pain; it was always a 'misery' in the head or a 'misery' in the stomach, etc. So, in our own communities, there is a class of foreigners," says the *Boston Herald*, "often represented in the apothecary's store, whose general ailment is a 'smutherin' around the heart, as they are pleased to term most any pain that afflicts their body, aside from the head or limbs."

Henry Ward Beecher is reported to have said in a late sermon: "Men hold that the Bible contains God's final revelation. I suppose that in some things it does. But it doesn't wind up the operation of the divine will—it only inaugurates it. Not that the revealed in this book will cease to be a guide to men. When God acts directly on men's consciences and reasons, it is a guide to them. In this connection we shall know them by their fruits. The Roman Catholics have a better doctrine of inspiration than the Protestants." They hold that divine inspiration is still unfolding.

Subsidies are not popular just now, but that don't prevent interested parties from asking such help from Congress. The Texas Pacific Railroad is the most persistent beggar of that kind. "The whole case of the Texas Pacific," says the *Tribune*, "may be put in a nut-shell. That company proposes that the Government shall give it $38,000,000 to build a road. Another company is actually engaged in building a road over the same route with no subsidy—asking none—and sure to finish the road within a reasonable time if none be granted. Congress is to decide whether it is so enamoured of the Texas Pacific as to give it a subsidy to build a road, rather than have one built by private enterprise for nothing."

The controversy respecting Gerrit Smith's connection with John Brown has been settled in this way: John Brown, Jr., says in a late letter that his father's general purpose was to "make slaveholding such a dangerous and unprofitable business that it would ultimately be abandoned by the slaveholders themselves as a measure of self-protection." That purpose was formed as early as 1837. Brown's operations in Kansas were only one act in the grand scheme. The same may be said of his abducting slaves from Missouri and taking them to Canada. Mr. Smith understood Old John Brown's general plan and no more. Brown said himself that he had not told it all to Mr. Smith—he did not dare to. When he made war on the United States by capturing the arsenal at Harper's Ferry Mr. Smith was very justly alarmed at his complicity with Brown, and could say truthfully that he knew nothing about that Harper's Ferry business, for that was a detail which had not been imparted to him. He could deny that much and still be justified in concealing his real connection with the old hero.

Dr. Holmes, the "Autocrat of the Breakfast Table," has pinned an epithet to a certain type of women which is likely to stick. He calls them "Vampire Women"—"that is, women," as a writer in the *Atlantic* describes them, "in whom all healthy bodily functions have given way, and only the nerves are left to torture the soul of their owner, and what is much more important, the souls of her unfortunate family. You will find one of these gentle, selfish victims preying upon the life of many a poor New England household. She drains its vitality and its purse in true vampire fashion; her only tie to the world is through neuralgia, anæmia, or other intangible ailment; her almost freed soul is apt to revel in spiritualism, devout mysticism, or some other trade or profession belonging to the dim border-land between us and the world beyond." An American physician—a specialist in nervous diseases—has devised a method of cure for this class of women, which is the very quintescence of materialism. He puts the patient to bed, where she must be perfectly still, and after some preliminary treatment he proceeds to stuff that pain-racked body with five solid meals per day, "precisely as pigs are fattened in Pennsylvania or geese in Strasburg." This treatment brings the patient down to earth, she grows plump and rosy, and has an interest in terrestrial politics.

The *Atlantic* for next month has an article called "April Days," made up entirely of extracts from Thoreau's journal. It is full of the old invitation to come away from the chaff of the newspapers and the gossip of the neighbors. "The destiny of the soul can never be studied by the reason, for the modes of the latter are not ecstatic. In the wisest calculation and demonstration I but play a game with myself. * * * * Reason will be but a pale cloud like the moon when one ray of divine light comes to illumine the soul." Under the date of April 4, 1841, he says, "The rattling of the tea-kettle below stairs reminds me of the cow-bells I used to hear when berrying in the Great Fields many years ago, sounding distant and deep amid the birches. That cheap piece of tinkling brass which the farmer hangs about his cow's neck has been more to me than the tons of metal which are swung in the belfry." April 4, 1839, he makes this entry: "The atmosphere of morning gives a healthy hue to our prospects. Disease is a sluggard that overtakes us, never encounters us. We have the start each day, and may fairly distance him before the dew is off; but if we recline in the bowers of noon he will, after all, come up with us. The morning dew breeds no cold. We enjoy a diurnal reprieve in the beginning of each day's creation. In the morning we do not believe in expediency; we will start afresh and have no patching, no temporary fixtures. In the afternoon man has an interest in the past; his eye is divided, and he sees indifferently well either way."

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